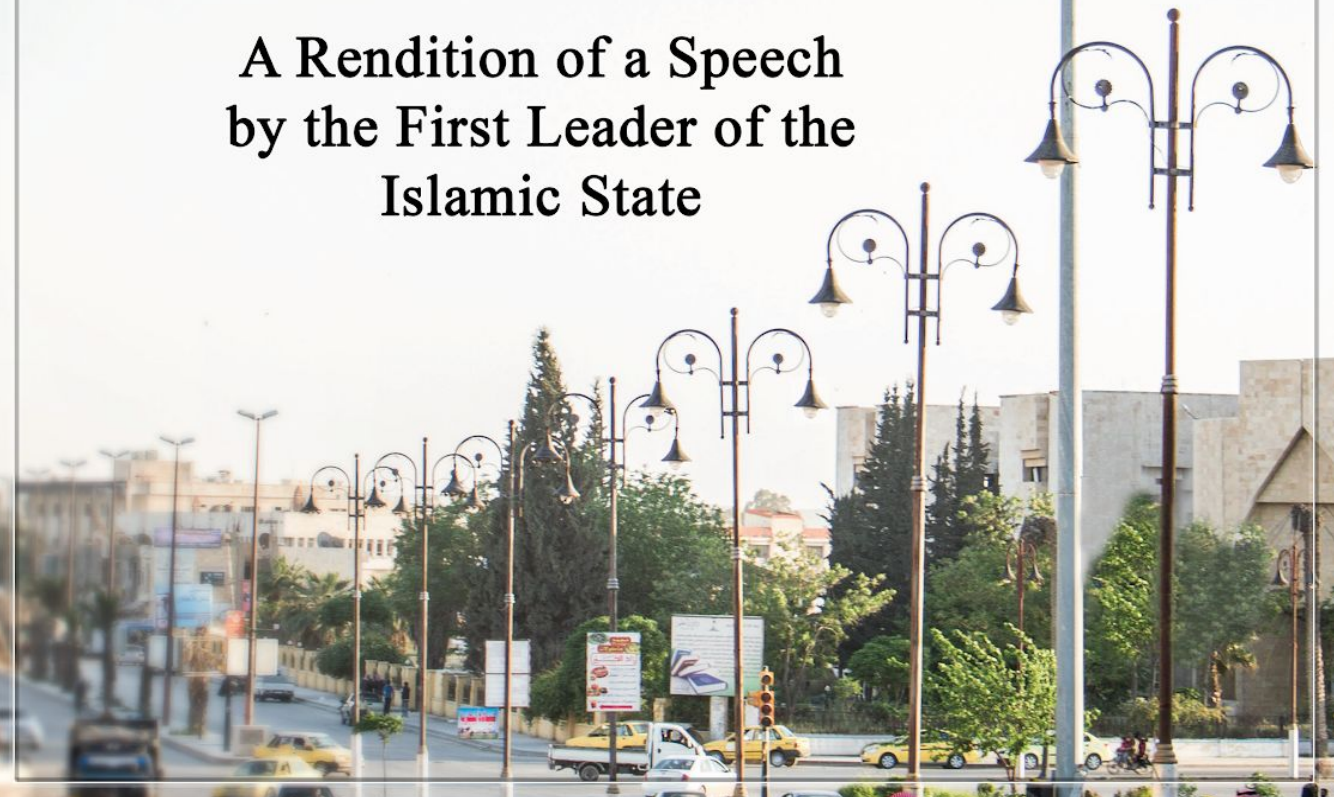




The Promise of Allah

A Rendition of a Speech
by the First Leader of the
Islamic State



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INTRODUCTION

WITH THE NAME of Allah, I begin. All praise belongs to Allah, *al-Qawi*, *al-Matin*. And may the *salab* and *salam* [of Allah] be upon he who was sent with the sword as a mercy to the *'alamin*. As for what follows...

Allah (*jalla wa 'ala*) said in His Book, “Tell them: nothing shall ever happen to us except what Allah has ordained for us. He is our protector. And in Allah let the believers put their trust. Say: Do you wait for us except one of the two best outcomes (i.e., martyrdom or victory)? While we await for you either that Allah will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you.” And He (*tabaraka wa ta'ala*) said, “Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them their *din* which



He has preferred for them and that He will surely substitute for them, after their fear, security, [provided] they worship Me, not associating anything with Me. But whoever disbelieves after that – then those are the defiantly disobedient.”

11 years ago in Ramadan 1429 the first *amir* of the Islamic State, Shaykh Abu 'Umar al-Baghdadi, released a speech entitled *The Promise of Allah* when the nations of kufr and those who harbored evil assumptions about Allah



thought that the Islamic State was defeated in Iraq. This speech is significant because it came at a time in the aftermath of the Surge and the launching of the *Sabwat*, in which the Islamic State was forced to withdraw from the urban cities to its forts in the desert and in which many of its leaders were killed, reminiscent to the happenings of today. The speech's message, also, carried over and showed itself once again in the last speech of Shaykh Abu Muhammad al-'Adnani. And this is a salient point: the Islamic State survives through the obstacles where others would fail due to the purity of its '*aqidah* (creed) and its continuation. It survives because the '*aqidah* that resides in the hearts of its men lives and will never die.

Knowing this, you realize the extreme error and compounded ignorance of likening the Islamic State to man-made movements and ideologies that came and went, in particular the Nazi movement and communism. Although, some recognize the flawed analogy between those false ideologies and what the *kuffar* call "radical" Islam (which is Islam), and the threat of the aforementioned. Nazism died when its leader was killed and territory seized. Whereas when communism collapsed due to the weight of its contradictions and inequalities it still had control over vast swathes of land. Both were ultimately defeated when their leaders vanished and their will to carry their corrupt creed eventually ceased. Whereas, resembling the first Islamic state established in Madinah whose authority spread after the death of the leader of the messengers (*sallallahu 'alayhi wa sallam*), the Islamic State and the *muwabbid mujahidin*, on the other hand, saw their largest conquests after

many of its leaders were killed (such as Shaykh az-Zarqawi, Shaykh Abu Hamzah al-Muhajir, and Shaykh Abu ‘Umar al-Baghdadi), and after the disbelieving world gathered its strength to push the *mumabhidin* out of the cities of Iraq where any other group of people, like the Nazis, would have given up. But, the *mujahidin* simply cannot be defeated. The same factors are not there; for 1,400 years plus this pure ‘*aqidah* that the men of Islam carry inside them has remained and will remain, along with those who will carry it, by Allah’s favor. This is something that is inevitable. The Prophet (*sallallahu ‘alayhi wa sallam*) said, “A group of my *ummah* will continue fighting upon the truth and will prevail over those who oppose them, until the last of them fights the false messiah.”

And by the Lord of Muhammad, whether in death or in consolidation on the earth, the *mumabhid* has achieved victory and treads the path of victory so long as he holds onto the foundation of his *din: tawhid*. That might sound odd and strange today with the West and its religion of the market leading the world having divorced from anything unseen and having disconnected itself from any meaning to life besides accumulating wealth and making their worldly stay easier. But it is the truth nonetheless, proven by an actual authority to distinguish between truth and falsehood: the Quran and the Sunnah. And so the trials and tests that come from Allah are only a step in the staircase that must be walked upon, as Imam ash-Shafi‘i said, “One’s authority will not be consolidated except after overcoming tribulation.”

In regard to the *ayah*, “And so are the days, that We give to men by turns, that Allah may know those who believe, and that He may take martyrs from among you,” Sayyid Qutb eloquently remarked:

Believers must not lose heart, nor should they allow grief to overtake them because of what may happen. They will gain the upper hand, because they have a superior way. Believers prostrate only to Allah, while others prostrate before one, or more, of His creatures. This *surah* makes it plain to the believers that they are indeed superior and far more exalted than other people. It tells them: You have a superior way of life, because you follow a method established by Allah while the methods followed by other groups have been devised by His creatures. Moreover, your role is superior, because you have been selected for a position of trust, to

convey the guidance of Allah to all mankind. Other people are unaware of this guidance, and have gone astray. Your place on earth is superior, because Allah has promised you to inherit the earth, while they will sink into oblivion. If you are truly believers, then you are superior. Therefore, you have to demonstrate the strength of your *iman* by not losing heart and you must not grieve. The ways determined by Allah make it possible that you may gain a victory or suffer a defeat, but the ultimate end after enduring the test and striving hard for the sake of Allah will be in your favor.

He further stated:

When hardship is followed by prosperity and the latter is followed by another hardship, peoples' true characters emerge. They reveal how clear their vision is, how much they panic and how patient in adversity they can be, as well as how great their trust in Allah is and how submissive to His will they are. Thus true believers are distinguished from those who are hypocrites. Their true hearts are apparent to all. The Muslim camp is strengthened by the fact that those who do not truly belong to it are identified and excluded. Allah knows all secrets and He is aware of those who are true believers and those who are not. But the alternation of days of fortune and misfortune does not merely reveal secrets; it also translates *iman* into action and compels *nifaa* to express itself in practical measures. Hence, it is action that merits reward. Allah does not hold people to account for what He knows of their position, but He counts their actions

for or against them. The cycle of hardship and prosperity is an accurate criterion. Prosperity is as good a test as hardship. Some people may withstand hardship but become complacent when they are tested with ease, and prosperity. A true believer is one who remains steadfast in adversity and is not lured away by prosperity. He knows whatever



befalls him of good or evil happens only with Allah's permission. In the process of moulding the first Muslim group and preparing it for the role

of leadership of mankind, Allah tested it with hardship after prosperity, and with a bitter defeat after a spectacular victory. Both have happened according to the laws which never fail. That is because Allah wants the Muslim *jama'ah* to learn what brings it victory and what causes it defeat. Thus it becomes more obedient to Allah and reliant on Him. It becomes better aware of the true nature of its Islamic constitution and way of life and what their implementation requires of it.

After these necessary and beneficial trials and tribulations that none can avoid, Allah promised the *mujahidin* consolidation upon the earth, granted they establish *tawhid*. This is the established law of Allah (*jalla wa 'ala*) and His promise to the those who believe in Him with *tawhid*. Those who look at the world through a materialistic tint with no knowledge or comprehension of these truths simply will not understand. They think it as simple math that a small band of men with simple means, outnumbered and out equipped materially with the disbelieving world united to destroy them seems like an easy outcome. But, history, and very recent history at that, attests to these truths that we mentioned and the laws that Allah has established in the world, just as He established other various laws like the law of gravity. The analysts who write thinking they know everything, and who are more wrong than correct, spoke the truth when one said, "But ISIS overcame eerily similar challenges in the late 2000s." And as Allah enabled the steadfast people of *tawhid* to overcome the plots of *Shaytan* and his allies then, without any shadow of a doubt Allah will do the same today, and the *mujahidin* will rise again to reclaim the lost cities. "How many a small group was victorious over a large group, by the permission of Allah; and Allah is with those who persevere."



In this defiant speech Shaykh Abu ‘Umar al-Baghdadi (*rahimahullah*) tells of the U.S. and how its lies of defeating the *mujahidin* were increasing, similar to today, claiming that the war was laying down its burdens. He informs the Crusaders and *mushrikin* from the beginning “we are *Muslimun*; we worship Allah alone with no partner attributed to Him. We view you, worshipers of the cross, lower than flies flying on our noses, even if you make a bunch of noise and your numbers increase.” We are not those who associate partners with Allah in worship and in His rule and look at America and the West with admiration, like their slave donkeys in the so-called Middle East. He informs them of their tyranny in how they invaded a land and violated the honor of the *Muslimin*, killed *mumabhidin*, robbed *muminin*, while the Crusaders did all this at a time when the Muslim *ummah* was heedless. He continues to warn them of their oppression and that their tyranny and oppression of others will only come back to them and be a means of their own destruction. He (*ta’ala*) said, “And how many a township did We destroy while they were oppressors, so that it lie in ruins, and [many a] deserted well and lofty castle.” The fact that America has been in a rapid decline in all of its spheres of life: economically, politically, morally, etc., since Bush declared a new crusade is a testimony to this established law of Allah.

THE PROMISE OF ALLAH

Verily, Allah made us want to fight you when He said, ‘Fight them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people.’ And He (*ta’ala*) said, ‘Permission to fight is given to those who are fought against, because they have been wronged; and indeed, Allah is able to give them victory.’ And He gave us the best of rewards when He said, ‘Verily, Allah has purchased the lives and properties of the believers for [the price] of Jannah. They fight in the cause of Allah, so they kill and are killed. A promise binding upon Him found in the *Tawrah*, the *Injil*, and the Quran. And who is truer to a covenant than Allah?’ And along with that, we are a people whom the poet said about:

*A person who fears his honor to be disparaged,
but never fears the heat of the swords.*

And:

*I see the hardships with my eyes clearly and I confront it, while death is in front of me and
behind me is disgrace.*

You [America] were secure in your country and the wealth of Iraq was reaching you obediently, whereas you imposed upon us a mad ruler who robbed our wealth, killed our men, and fought our *din*. Thus we desired to fight you to heal our breasts; we were certain that you are the head of the snake and from you evil issued. The stage required that you turn your back to your agent (Saddam Husayn) and to hate him suddenly. You cut his neck and you sent him to the Mighty King, and



we attained what was never to be expected: we saw your soldiers before our eyes and on our land in a case of injustice from you and a desire arose in us to fight you. Then the men of Islam in Mesopotamia stood up to defend their *din* and creed; they cut off your heads and roasted your flesh, and every one among us wanted to kill some of you in whatever way possible.

And by the grace of Allah, your arrogance was broken and your force was deteriorated. The whole world witnessed your tears, your blood, and our heroes' laughs over your limbs. Your cowardliness showed, and we unmasked the myth of your army and equipment. You withdrew [into your bases], defeated in the cities of Ahlus-Sunnah until we blockaded you in your bases, which couldn't avoid our strikes. Then the men of Islam and the knights of *jihad* and their scholars realised that this stage is the opportunity to establish the Islamic State in His land and to rule with His law; so they announced the Islamic State of Iraq. That troubled your soldiers, who began asking themselves: How could these people found an Islamic State in the barren land of Islam with the existence of the legions of evil and disbelief from all ways of life of the earth, while they couldn't do this in the time of their *Ba'athi* agent!

This fact disturbed others alongside you who thought that the fruit of our *jihad* will fall into their hands. They forgot that we are *muwabbhidun*, not idiots, and we learned from the lessons of the past. We denounced those people who fought for the sake of his land or tribe or under the banner of a corrupt creed and distorted thoughts. Thus the desire of the Zionist-Crusader occupier met with the desire of the nationalist losers to thwart and destroy the Islamic State.

We say to them all: our Lord Allah, whom in whose cause we have been fighting, sacrificing our blood to defend His *din*, has promised us to push your cunning plots away from us and to lessen your evil against us. He (*'azza wa jall*) said, 'Truly, Allah defends those who believe. Verily, Allah likes not any treacherous ingrate.' He, the Most Generous, imposed a duty upon Himself, and He did it out of His generosity and graciousness, and emphasized it in an obvious manner that does not leave any kind of confusion or ambiguity. He said, 'And as for the believers, it was incumbent upon Us to help them.' And before that said, 'Then, We took vengeance on those who committed crimes.'

Verily, He is the All-Mighty, the Compeller, and the Avenger. We have no doubts at all about this; however, His promise puts our hearts at rest and comforts our souls. He (*subhanahu*) also promised us victory over the enemies by the sword and on the battlefield, in addition to the one by proofs and evidences, and this victory will be an explicit one and a clear victory that has no dubiety. He (*subhanahu*) said, ‘And, verily, Our word has gone forth of old for Our slaves, the Messengers, that they, verily, would be made triumphant, and that indeed Our soldiers will be the victors.’ And He said, ‘Say to those who disbelieve: ‘You will be overcome and gathered together in Hell, and worst indeed is that place of rest.’

Your future, O *kuffar*, is dispersal and division, by the glad tidings of the Lord. He (*ta‘ala*) said, ‘This, and indeed, Allah weakens the deceitful plots of the disbelievers.’ Sayyid Qutb (*rahimahullah*) said, ‘In addition to what’s just been mentioned, the planning of Allah is not only limited to killing your enemies by your hands, hitting them by your messenger’s throw, and granting you bravery in order to reward you in return. He adds to that the weakening of plots, arrangements, and expectations of the *kuffar*, so there is no reason anymore for fear or defeat or for the believers to turn back when facing the *kuffar*.’

We know with certainty, from our *din* and ‘*aqidah*, that one of this victory’s features is to see the word of Allah supreme and the word of those who disbelieve the lowest, and to implement His rulings in His land; so His law is implemented among His slaves fully and without minimizing anything. This is what we have seen, thanks to Allah and His favor, in the Islamic State in Mesopotamia. However, the clear and complete victory may at times be delayed, as Sayyid Qutb (*rahimahullah*) said, ‘People consider things in a way that differs than the way of Allah; they understand situations in a different way, as well. But Allah is the All-Wise, Well-Acquainted with all things. He fulfills His promise in the time and way He likes and knows best. The wisdom behind this predetermined timing may be revealed to some people, and it may not be, but still His will is good, His timing is correct, and His promise is definitely fulfilled and is being awaited by the patient ones who feel confident and are rest assured about it.’

Likewise, we, O Zionists, are sure of your near defeat and loss. That is because I believe that those in the Islamic State of Iraq who fight the invaders are the allies of Allah on His land, who have taken the responsibility for today's obligation, despite their fewness and those who failed to follow the law of the Most Merciful. So if this one who fights in the cause of Allah and sacrifices himself to defend His *din* and render it victorious is not an ally of Allah, then who is? The Messenger of Allah (*sallallahu 'alayhi wa sallam*) said in the *Sahih*, 'Allah said: Whoever shows enmity towards an ally of Mine, I declare war against him. My slave does not draw closer to Me with anything more loved by Me than the duties that I have enjoined on him, and My slave continues to draw close to Me with voluntary acts, so that I will love him. When I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant it to him.'



This is a warning to you from Allah, O traitorous agents and worshipers of the cross. If you ignore it, then await a war launched by Allah against you, and what do you think will happen to those whom Allah - the All-Mighty, the Compeller, and the Avenger - fights? Could any sensible person think that there is someone who could win if he is fought by the Lord of the Earth and Heaven? Hafidh [ibn Hajr] said in *Fath al-Bari*, 'Fakahani said: This is a stern warning because whom Allah fights is surely destroyed. It is a type of eloquent figuration, because it means that whoever hates the one loved by Allah, he opposes Allah, and he who opposes Allah is surely challenging Him, and he who does that is definitely destroyed. If this is proved in the enmity side, so will it be on the support. Thus whoever supports the allies of Allah, he will be honored by Allah.' Tukhi said, 'Because the ally of Allah allies with Allah with obedience and *taqwa*, Allah responds to that with protection and victory. And Allah made it so that the enemy of the

enemy is a friend, and the friend of the enemy is an enemy. As a result, the enemy of the ally of Allah is the enemy of Allah; anyone acting hostile to the ally of Allah is just like fighting Him, and whoever fights him is like waging war on Allah.'

By Allah, we have seen the presence of Allah in our *jihad* against you and seen miracles in this blessed *jihad* that if one was not Muslim would have made him to enter into Islam due to what he has seen from the signs of Allah. So what effect do you expect they have on the *mujahidin* who fight in His cause? And perhaps one of our brothers will devote himself to collect the signs of Allah in this *jihad*.

The Prophet said, 'Know that if the world were to gather together to benefit you in some way, they could not do so unless Allah has decreed that for you, and if they were to gather together to harm you in some way, they could not do that unless Allah has decreed that for you. The pens have been lifted and the pages have dried.' And although we are assured that Allah promised us triumph by the sword and conquest, we should shed light for our brothers and enemies on the meaning of victory and between that which is in general and specifically speaking. The author of *Adwa al-Bayan* said, 'The triumph that has been written for them is a general victory compared with the particular victory. Triumph linguistically means to overcome and subjugate, and victory linguistically means to relieve and aid the oppressed. So it is necessary to explain this generality by its particular meaning.'

To those who value matters solely based on their external appearance or those who became tired because of the length of the way and its hardship or thinks that the truth is valued by its great number of followers, the Messenger of Allah said in the *Sahih*, 'The nations were presented to me and the prophets were passing by, among them was he who passed with one follower and some with two followers and others with a group of followers, then there was a prophet who was passing alone without any follower. Then I saw a great number of people and I wished they were my *ummah* but I was told that they were Musa and his followers. Then I was told to look to the horizon, and I saw a great number of people covering it, a multitude of people, and I was told that that is your *ummah*, and among them are seventy-thousand who will enter

Paradise without reckoning.’ It is mentioned in the *hadith* that there was a prophet with one follower, a prophet with two followers, and a prophet who had no one with him. Despite this, we do not doubt for a moment that the prophets are victorious. Allah (*ta’ala*) said, ‘Verily, We will indeed make victorious Our messengers and those who believe during this world’s life and on the Day when the witnesses will stand forth.’ This, and all the prophets (*salawatullahi wa salamuhu ‘alayhim*) were given the proof and clear evidence, as well as the success and wisdom in all their sayings and deeds; in spite of this, there was a prophet who died without one person believing in him, or with only one or two believing in him, and this belief might have been after his death. Will any *muwabbid* say that such a prophet was not successful in his *da’wah*? Or that such a prophet did not follow the wisest and best way? Or that he wasn’t victorious in the worldly life? Without doubt, whoever would say such is not a Muslim due to his belying the text of the Manifest Law, ‘Verily, We will indeed make victorious Our messengers and those who believe during this world’s life.’ Therefore, there must be another victory other than the concept of conquest that passed.

In his *tafsir* of the aforementioned *ayah* at-Tabari said, ‘There are two explanations, both of them are true. First, ‘Verily, We will indeed make



victorious Our messengers and those who believe during this world’s life,’ can mean that Allah will make them victorious by raising them above those who accuse them of lying until they defeat them and make them low by this victory... And it could mean by Our revenge on those who disbelieve by killing them while saving the prophets as Allah

did to Nuh and his people. He made them sink and saved His prophet Nuh; the same thing happened with the prophet Musa and Pharaoh, where Allah annihilated the people who disbelieved in Musa and saved him and those who

believed him from the children of Israel and others. Or it could be by taking revenge against them in this world's life after the death of Our prophet.'

There is one definite sign of the Muslim *muwabbid's* victory, which is that he finds pleasure and rest towards the truth. 'Those who believe and whose hearts find rest in the remembrance of Allah; verily, in the remembrance of Allah do hearts find rest.' This contentment is as ibnul-Qayyim (*rahimahullah*) explains, 'It is the ease of heart without any disturbance or worry.' There is nothing better than a person's feeling of ease towards the promise of Allah to grant him victory, help, and support, so he gets an advantage by contentment in his heart, which gives him a power to endure the hardships and a light in which illuminates the way for him to see right as right and the wrong as wrong and to make a distinction between them. He (*ta'ala*) said, 'He it is who sent down tranquility into the hearts of the believers, that they may increase in *iman* in addition with the *iman* they have. To Allah belong the soldiers of the heavens and the earth, and Allah is Ever All-Knower, All-Wise.'

The real victory begins with steadfastness upon the *manhaj* (methodology) and patience upon the truth, being happy and joyous with it, and feeling at ease and tranquil towards the promise of Allah. Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said, 'In this *dunya* there is a paradise; the one who fails to enter it will not enter the Paradise of the Hereafter.' So this is what we feel, O enemies of Allah, happiness for what we are upon and gratitude to Allah for His guidance, as well as contempt towards falsehood and its methodology. As for you, O *kuffar* and agents, we know that your life is distressful and your living dark. We saw your tears, your turmoil, and your sad state. Yet you consider the joyous one as sorrowful and the downhearted as victorious? These realities aren't comprehended by eyes but by the rightly-guided victors.



Therefore, victory can not be limited to this perishable world's life; the real victory is connected to the eternal life, where faces will be whitened and others will be blackened. Every sincere believer and *muwabbhid* is considered victorious whether in his life or after his death due to His (*ta'ala*) statement, 'Verily, We will indeed make victorious Our messengers and those who believe during this world's life and on the Day when the witnesses will stand forth.'

So if you claim, O worshipers of the Cross and the invader's agents, that our imprisonment is a debasement and that our killing is defeat, we say to you, O tyrants, that statement of him who Allah destroyed the disbelievers of the world for and had only a few who believed with him - the statement of the prophet of Allah Nuh: 'Verily, I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship with Him. So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on a straight path.'

And the Prophet gave us glad tiding when he said, 'How amazing is the affair of the believer, all his matters are good, and that does not apply to anyone except the believer. If something good happens to him, he gives thanks, and that is good for him. And if something bad happens to him, he is patient, and that is good for him.'



O tyrants, do you think we will leave our *din*, our '*aqidah*, and our *jihad* because of fear of being captured? We welcome imprisonment if it happens, and we will never leave *jihad*. It was what was chosen by one of the prophets of Allah when he had to choose between sin and prison; he said, 'O my Lord! Prison is dearer to me than that unto which they call me.' And our noble messenger guided us to one of the signs of the believer, 'And that he hates to return to *kufr* after Allah saved him from it like one hates to be thrown into a

fire.’ As-Sa’di (*rahimahullah*) said, ‘When Yusuf (*‘alayhis-salam*) controlled himself from falling into fornication with al-Aziz’s wife, despite her virtue and promising him power and influence in al-Aziz’s palace, and had patience with imprisonment and loved it and sought it to avoid women and seduction, Allah compensated him by giving him full authority in land, to take possession therein, when or where he likes and to enjoy whatever he wants of what Allah allowed him to of wealth, women, and authority. The People of *al-Kahf* (the Cave), as well, when they left their people and what they worshiped besides Allah, He opened for them His mercy and provided them with the facilities and comfort and made them a means for the guidance of the astray.’

Likewise, we worship Allah in hardship just like we worship Allah in prosperity. Thus Allah sees in our distress breaking down to Him and



entreating between His hands, and our need of Him. Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said, ‘What can my enemies do to me? My paradise and garden lay within my chest. Killing me is martyrdom; expelling me is a journey; and imprisoning me is seclusion.’ Imprisonment for those who did not gain martyrdom is seclusion in

which he can worship his Lord and memorize His Book and call others to Him, as the prophet of Allah Yusuf did when he called the youths to the pure *tawhid* in the most comprehensive and simplest words: ‘O [my] two companions of the prison! Are many different lords better, or Allah, the One, the Irresistible?’

Here is Shaykhul-Islam ibn Taymiyyah who wrote the most important and greatest of his works in prison and died in prison. His books still guide those who are hesitant and misguided and call to the Lord of creation. Where

are the books of his enemies and enviers? This worldly life, all of it, is as what our prophet, the truthful and trustworthy, said, 'The worldly life is a prison for the believer, and a paradise for the disbeliever.' And so when Shaykhul-Islam was put in prison and saw its iron doors close, he recited to his captors His (*ta'ala*) statement, 'So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.' His captors were in agony and he was in the mercy of Allah because Allah promised him a reward and compensation in the Hereafter.

But this imprisoned *mujahid* is a man among the men; men who fought against you, shed your blood, deemed your methods as filthy and never left their weapons to be humiliated slaves to you or going along with your desires.

Among men I knew my value, under the whips I experienced my secrets, a tall mountain I never cry to the delinquent, hatred of the enemy lengthen my claws.

Thus the heroic men, the *mujahidun*, should exhort one another to good. And here is a Muslim Bedouin from Iraq advising the Imam of Ahlus-Sunnah Ahmad ibn Hanbal, so he said, 'I have not heard since the beginning of this matter something stronger than a word of a Bedouin man. He said it to me in Ruhbah - a town between Raqqah and Baghdad on the shores of Euphrates - he said to me, 'O Ahmad, if the truth kills you, you will be a martyr, and if you live, you will live with honor,' and that strengthened my heart.' And let none of you be less in manhood or magnanimity than the thief who said to Imam Ahmad, 'I was jailed for [stealing] ten dirhams, ten times. I steal then get jailed, then get out and then return back again. You will only feel the pain of the first and second whip, then you will feel nothing after that.' Thus his words left its mark on the steadfastness of the Imam of Ahlus-Sunnah and his lack of fear of torture.

It is for everyone to realise the gravity of the *kalimah* and its impact, especially in times of adversities. For indeed, the Prophet was promising the treasures of Khosrow and Caesar in the days of fear, the days of digging the trench. Rather, he was also was promising the coming security during torture in Makkah. So have *taqwa* of Allah and say nothing but good.

CLOSING

The shaykh (*rahimahullah*) goes on to end his speech to commend the fallen heroes of the Islamic State who sacrificed and spilt their blood for its establishment. He then sends a message to the *Sahwat* apostates who were enticed to join the battle against the *mujahidin*:

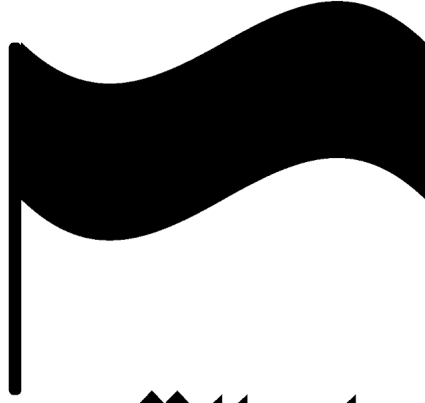
“By Allah, your repentance is dearer to me than the world and what’s in it, and I am only a sincere adviser for you. You know very well that the spiteful Rafidah and the *kafir* occupiers will never forget that you were the enemies of yesterday. They already began stabbing you, so return back to us, we will not forget that you were friends of yesterday; and there is great difference between the two. But indeed, if you do not repent before we get ahold of you, by Allah, to kill one apostate is more beloved to me than the heads of a hundred Crusaders. You know our might and the length of our arms, and that the cover of the filthy Rafidah and the Crusader invaders will not be of any use to you.”



The shaykh closes by making *du'a* for the unknown soldiers and all those who gave and continued to support the then two year old state from the scholars and the knights on the media front. And around a year later Shaykh Abu ‘Umar al-Baghdadi received one of the two best outcomes for the Muslim: martyrdom. And some four years after his death his brothers witnessed the promise of Allah with their very eyes by the announcement of the return of the Khilafah on the earth. “No doubt, indeed, all that is in the heavens and earth belongs to Allah. No

doubt, indeed, the promise of Allah is true. But most of them do not know.”

“And Allah is predominant over His affairs, but most people do not know.”



أهل التوحيد

Publications